

Communications.

The Resurrection of the Dead.

BY S. H. MEDDIE.

NUMBER VI.

It is quite common for some objectors to refer us to 1 Cor. xv. 50. That "flesh and blood can not inherit the kingdom of God," but this does not prove that there will be no resurrection of the dead, for it did not prevent Christ's body from rising nor ascending to heaven, and how will it affect ours? For to say because decaying flesh and blood can not inherit the kingdom of God, therefore there is no resurrection of the body militate against Christ's resurrection, as taught in this chapter, and of the dead both just and unjust as taught elsewhere, both by Jesus, the apostles and prophets. Great stress is sometimes laid upon fables saying, "Thou sowest not that body that shall be." Therefore there is no resurrection of the body (?) Then, as in the former case, Christ did not rise, the apostles are false witnesses as well as prophets. Now, if we would survey the whole context together, which I hope any reader will do, we will see the absurdity of placing on one passage such an interpretation as contradicts another.

Paul says, "It is sown a natural body, it is raised a spiritual body." Then again he says, "We shall be changed." Now Christ's body was raised from the dead, it ascended to heaven, and it has undergone such a change that it is now spiritual, glorified in grandeur above the sun at noon day.

John says we shall be made like him; does the reader believe the Scriptures and stand in hope of the resurrection of the dead? To say that Christ did not rise from the dead and ascend to heaven leaves him a spirit without a body, unless you can conceive of a spiritual body independent of his natural body, and this would be creation and not resurrection or physical regeneration. A spiritual body is perceivable with the idea of the resurrection of the body and a physical regeneration, after which, possibly, may be partially accomplished in the resurrection, and thus we shall not be decaying flesh and blood in the kingdom of God.

In 1 Thes. iv. 13, 14, Paul says we should not sorrow as those who have not hope for them who are asleep, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Now surely it is not souls that are "asleep" here, nor was it Christ's soul that slept in his death, or was raised up at his resurrection. But we find when Lazarus died, Jesus said, "Lazarus sleepeth," and when the apostles failed to understand, Jesus said, "Plainly Lazarus is dead." Further, in verse 15, we are taught that those alive will, with those who are raised from the dead, meet the Lord and ever be with him. Will there be a change in their condition, and if so, will it not be a physical change? And will those raised from the dead need more? According to our opponent's theory, the souls of both those who have died and those living would be taken, and the bodies left to perish; but no such an idea appears in the text or context. But there is, and always has been, in them the resurrection—of the dead—that which dies, the body—and the idea of their physical regeneration. Thus they become immortal, or glorified, and therefore spiritual bodies.

Will the reader now examine Phil. iii. 10, 11. Paul had not attained to the resurrection, but desired to know the power of Christ's resurrection. This desire is an essential part of that great "hope" that sustained Paul before councils, governors and kings. Verses 20 and 21 show plainly what he expected, the full realization of that hope to be. Does the reader

search this Scripture, and does he or she entertain this desire and expectation, which was Paul's hope, the end of which is in Christ changing "our vile bodies that they may be fashioned like unto his glorious body," &c. Compare this also with 1 Cor. xv. 51, and say will there be a resurrection of the dead, will there be a change? and if so, what is it that will be changed? Will it be that spirit that goes to God at death, whose nature was changed in the moral regenerative power of the Gospel, and cleansed and redeemed by the blood of Christ? Is that the "we," "our vile bodies," that are to be changed in a moment? Is that "the dead in Christ" that "shall be raised incorruptible," and "we" that "shall be changed?"

Again, is that mightier power which God wrought in Christ when he raised his body from the dead to act upon our spirits and not on our bodies? And thereby prove that the power of the Gospel was insufficient and the blood of Christ also to weak to cleanse and purify our souls, so that physical power shall fill up what was lacking in the Gospel and the blood of Christ? "Why should it be thought a thing incredible that God should raise the dead," or how say some "there is no resurrection of the dead?"

That Discussion.

WINTERS, Dec. 7, 1878.

Bro. Editor: I thought that perhaps the readers of the MESSENGER would like to hear anything additional relating to the invitation to Dr. Graves to meet one of our representative men in discussion. So we send you a communication from Bro. Johnston, which appeared in the Yolo Democrat of Nov. 28th, which gives a more full and complete account of the matter, and places it in its true light.

Yours respectfully
S. B. DUNTON.

EDITOR DEMOCRAT:—The statement in your paper of the 14th instant, authorized by Elder T. J. Prior, in regard to what you call the "proposed Graves-Johnston debate" contains some statements which I wish to correct, and also to place the whole matter in its true character before your readers.

The following is a true copy of the note sent to Dr. Graves:

WINTERS, Cal. Oct. 29th 1878.

Dr. J. R. GRAVES—Dear Sir:—Believing that a discussion of the points at issue between the Baptists and Disciples would do great good to the cause of truth on this coast, we have concluded to address you this note, inviting you to hold such a discussion at such time and place as may hereafter be agreed upon: provided some six or more of your leading churches and ministers shall endorse you as their representative, into whose hands they will commit their cause; we proposing to furnish a representative man endorsed in the same manner, into whose hands we will commit our cause. An early answer is requested.

Very truly yours, in the love of truth,
S. B. DUNTON,
ALEX. JOHNSON.

1. Graves is not invited to meet me in discussion, but a representative man to be hereafter selected and endorsed by our people. It is, therefore, premature to assume that I am to be that man.

2. The time and place are to be hereafter mutually agreed upon so as to suit the convenience of all concerned. Hence, all that talk about Dr. Graves being so engaged that the discussion can not be held, and that we were pressing it to be held at once, etc., is a very poor excuse for his retreat from the field of controversy.

3. We propose to be the judges ourselves as to the manner in which we shall endorse the man of our choice. For Dr. Graves to assume to dictate to us as to the medium through which we shall express our endorsement of the gentleman we may select, is presuming more than modest men would

think of. To demand that our next State Meeting shall endorse the man selected to meet Mr. Graves, is simply a dodge to avoid a discussion, and yet "make believe" he would debate when he had no notion of it. Now the next State Meeting is a year hence. To defer the preliminaries in that manner would be entirely too long. If our State Meeting would be in session soon, we would readily select and endorse our man in that way. But as it is not, we suggested just as good an endorsement as stated in our challenge. We will add further that we are willing to bring an endorsement by twelve of our leading churches and ministers, and the faculties of at least two of our colleges. Let Mr. Graves do the same, as to churches and ministers and the faculty of their one college. We doubt if he can do this, and we shall certainly demand a full endorsement of Dr. Graves by the Baptists, for reasons that will hereafter appear.

4th. Dr. Graves has not accepted our challenge, conditionally or otherwise, Elders Barnes and Prior to the contrary, notwithstanding. The reader will be astonished to learn that the brave Dr. Graves has not as yet, even answered our above courteous note. No one knows better than he that such a course as that would certainly prevent any discussion, as it forbids our people, if they have any regard to their self respect, from taking any further notice of the great Doctor of Baptist divinity, except to expose his "twisting and turning" course, as I am now doing. As to what boasting Dr. Graves may have made verbally before his audience or to his brethren as to what he would do, I know not. But no one ought to be so stupid as to consider that an acceptance of a written challenge. The acceptance must be in a written answer to the challenge. Dr. Graves knows this well, even if his ignorant brethren do not.

5th. Dr. Graves went entirely beyond what he had a right to do, and which was fair and honorable to be done, in verbally referring to our challenge before his audience at Winters, not even reading our note, but endeavoring to make a "little cheap capital" by saying we "knew he could not debate now," etc., and that he "supposed Mr. Johnson was known a hundred miles around." As to all that kind of blowing and boasting, I care but little, only as he seems to be desirous of making the impression on his audience that he, the great Dr. Graves, was of such wonderful ability that there was no one in this State "worthy of his steel," and to confirm this and make some show, for his retreat, he also started that "negotiations were pending for a discussion between himself and Moses E. Lard, of Lexington, Ky." I was satisfied the Dr. was just on a little high in this, that there was no truth in it, and as he was assuming such airs, I concluded to write to Bro. Lard so as to learn the facts. I am sorry to have exposed the Dr. in this way, but truth and justice demand it. Bro. Lard's answer is as follows:

LEXINGTON, Ky., Nov. 12th, 1878.

BRO. JOHNSON—My Dear Sir:—No negotiations for a discussion are pending between Mr. Graves and me now, nor will any ever be. I would not stoop to notice him.

Fraternally yours, MOSES E. LARD.

Now, until Dr. Graves responds to our courteous invitation for a discussion, in the light of all above facts, we think we can quite well afford to "leave him alone in his glory."

ALEX. JOHNSON.

"My son," said Mr. X., kindly to his youthful heir, "accustom yourself to be polite to the porter, the servant girl, the coachman, to all the servants; thus you will come in time to be courteous to all people, even your parents."

—The Dunkards have 500 congregations, 1600 ministers and 100,000 members in the United States.

St. Petersburg.

SIGHTS OF THE CITY.

As Paul passed by and beheld the people of Athens, he perceived that they were "greatly devoted to the worship of the gods." To the passing observer it appears that the Russians of to-day are very religious. There are numerous churches in St. Petersburg; but, in addition to the churches, they have set up little chapels in the most public places, as on one end of the Nicholas Bridge, and in the street near one corner of the Great Bazar. They have, moreover, suspended sacred pictures at various conspicuous places as at the corners and central entrances of the bazar, on steamers and in stores and public rooms. Many of the Russians, when passing a church or chapel, or even one of these pictures, take off their hats and cross themselves devoutly. Were it not a serious action, it would be a comical sight to watch a street-car pass one of the chapels, when all at once a considerable proportion of the passengers on top doff their hats or caps and go through the motions together. It excites a feeling of pity, mixed with interest, for there is certainly much devoutness mingled with ignorance.

Among the objects of interest in the city, St. Isaac's Cathedral holds one of the chief places. The building is simple, but massive, having the usual form of a Greek cross. The four porticos (one on each side) have together 112 pillars of red granite, each 60 feet high and 7 feet in diameter, and each hewn out of a single block. The central dome is 296 feet high, surmounted by a cross, the top of which is 336 feet above the ground. The dome is built of iron, covered with copper, and (like the cross) overlaid with gold. The gold used in gilding the dome, apart from that used on the cross, is said to be 185 lbs. av. The foundation of the structure, owing to the softness of the ground, require a whole forest of piles, 21 feet in length, to be driven into the earth, and this foundation alone cost upward of one million of dollars, while the total cost of the construction and decoration of the edifice is set down at about \$15,000,000. There are in the interior of the church a number of columns of malachite 30 feet high, and two large columns of lapis-lazuli. They are, indeed, only pillars of iron overlaid with these stones, but the pillars of lapis-lazuli are reported as costing \$30,000 each.

Much money is lavished on the decoration of their churches. In the Kazan Cathedral, the "Ikonostas," as well as the balustrade in front, is of solid silver, and four immense candelabra of the same material stand before the altar-screen. An image, or rather picture, of the Virgin is covered (except the face) with fine gold and precious stones, valued at more than \$75,000. In the Cathedral of St. Alexander Nevski the shrine is of silver, 15 feet high, and, "with the ornamentation around it, weighs 3,250 lbs. of pure metal."

St. Petersburg offers a great array of attractions to visitors. The Winter Palace is the imperial residence, and has a series of most magnificent suites of apartments, splendid furniture, mosaic tables, elegant vases, and the crown jewels. It is a huge building, 455 feet by 350, and when the Emperor is resident at this palace upward of 7,000 persons inhabit its walls. The Hermitage, connected with the Winter Palace, is an immense museum of pictures, statuary, coins, gems and antiquities. The Academy of Sciences has a botanical, anatomical, mineralogical and zoological department, in the last of which may be viewed the remains of a mammoth, preserved through ages in the ice of Siberia. So well preserved have been these creatures of a previous geologic period, that "wolves and bears came down to feed upon

them as soon as they were discovered." The Mining School contains an extremely rich collection of ores and precious stones. There is a single nugget of gold valued at above \$20,000. Diamonds, pearls, rubies, emeralds, turquoise, jasper, beryl, topaz, etc., are shown in dazzling profusion. The model of a mine is attached to the school, through which visitors are taken, candle in hand, should they so incline, and where may be seen, *in situ*, various ores. The Museum of Imperial Carriages has a grand array of state vehicles, rich harness and trappings. Here also is preserved, in a glass case, the sledge of Peter the Great, made with his own hands. The walls of the rooms are adorned with fine Gobelin tapestry. The Academies of Arts, the Artillery, the Naval and the Agricultural Museums, and many other places of interest, invite inspection; but it would take days, if not weeks, to see them all, and columns, if not pages, to speak of them in detail.

The Imperial Public Library is one of the finest in Europe. It contains more than a million printed volumes, and is peculiarly rich in manuscripts, having more than 25,000 of them in various languages, both ancient and modern. Here rests the famous MS. of the Greek Testament, discovered by Tischendorf in a monastery on Mt. Sinai, and known as the *Codex Sinaiticus*. One gazes with reverential interest akin to awe at this precious MS. of the Sacred Scriptures, one of the oldest now extant, written, it may be, some 1,500 years ago. Here, also, is deposited an enormous koran, written in beautiful Kufic letters (which, however, have a rather sprawling look, as if they were trying to cover as much space as possible, and had wandered away from each other). Tradition affirms that it is the "genuine first complete copy of the Koran, written for the Khalif Osman, and which he was reading when he was murdered." The stains of his blood are still visible on the page. It came from Samarcand, and is one of the chief treasures. The library is especially rich in specimens of early printing, having "11,000 volumes beginning from Gutenberg to the year 1521." One of the rooms is of great interest to the Christian student; it contains a most complete series of printed versions of the Scriptures in various languages, and one beholds with pride what Christendom is doing to give the Book of Life to all peoples in their own tongues. The collection of ancient Hebrew and Samaritan MSS. is extremely rich, and that of illuminated and of oriental MSS. is of extraordinary beauty. Verily, "of making many books there is no end, and much study [reading] is a weariness of the flesh."—Review.

Irish Airs.

Twenty years ago the opera of "Martha" was first played in Berlin. Tietjens was the prima donna. The composer of the opera, knowing how little Irish music was known in Germany, stole "The Last Rose of Summer," and put it in the middle of his own stuff. Tietjens sang it. The audience went nearly mad. She had to sing it again and again and again till she could sing no more. Flotow, the composer was then called out. Never before had there been such a scene of wild excitement in that theatre in Berlin. All the bouquets had been flung at Tietjens, but it is related that so wild with the joy of beauty were the audience, that some of the pretty princesses of Germany absolutely tore the diadems and coronets from their brows and flung them at the feet of the composer. They thought that Flotow was the author of "The Last Rose of Summer." This fact can be attested by referring to the London press, for it had leading articles on the subject. The consequence is, that "The Last Rose of Summer" is now, with one exception the most popular song of the